Lutheran Herald

ALTAR IN HISTORIC SOUTH DAKOTA CHURCH

d above is the altar of the church in Renner, S. Dak., believed to be the oldest Lutheran church still in use in that state. The altar ilt by Mr. Jacob Tveidt of Garretson, who had been a carpenter in his native Norway and who helped build thirteen churches his death in 1927. He has several sons and daughters still in the Garretson vicinity, and a grandson, Grant Larson, is a trustee Nidaros parish, of which Renner church is a part.

(See also page 994)

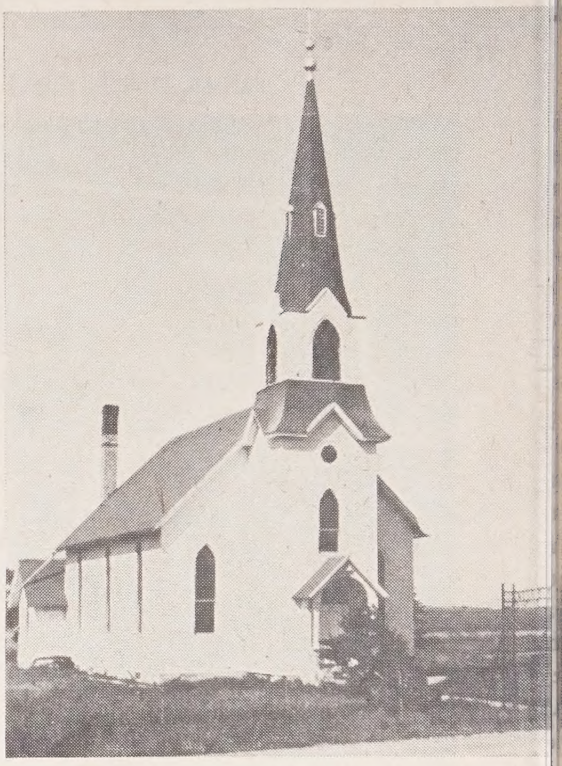
UME XXXVII MINNEAPOLIS, MINN., NOVEMBER 3, 1953 NUMBER 44

PACIFIC LUTHERAN

Dakota Churches Have Long History

First Lutheran Church

Pictured herewith are the churches of First Lutheran and West St. Olaf Lutheran congregations, Enderlin, N. Dak. Seventy-fifth anniversary festivities were held in the parish on Oct. 3 and 4, with the following speakers: the Rev. C. B. Runsvold, Moorhead, Minn., a former pastor; Dr. Loyal Tallakson, president of the North Dakota District; and the Rev. Magnus Lutness, son of a former pastor. An historical pageant was also presented by the two churches. A. L. Selid is the pastor.



West St. Olaf Church

Renner Church

Pictured at the left is the Renner Lutheran Church, Rennes Dakota. It is in this church the altar which is pictured week's cover stands. The Renner Church is one of four whi prise the Nidaros Congregation, centering around Baltic the pastor lives. It is the oldest of the church buildings, h one time served the entire congregation. The 85th annive Nidaros Congregation was observed last summer, the fe being held in the Renner church. Pastor of the parish is t Paul D. Sather.

Cover photo and photo of Renner church are by Bob Volden, Renner, South Dakota.

LUTHERAN HERALD O. G. Malmin,

GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, Ne

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eapolis, Minn., Nov. 3, 1953

Lutheran Herald

uppose You Were an "Illegal" Refugee

The Rev. Philip R. Hoh
Lutheran World Relief Representative in Germany

're lucky. You're not in the situation this article ribes—not yet. But this might have been a story t you. It is about people who are like you, only they live or have lived in the East Zone of Ger-y.

ppose you had been in their . You, too, would have to make our mind about the big ques- shall we stay or shall we flee? ould be up to you to decide. are some of the facts that d help you to make your de-n.

u are one member of a family ur. There is father, mother, a -age son, and a six-year-old hter. You live in a nice stone e, flower boxes at all the win-.

e of the prize pieces of your ture is the radio. It's been fixed hat only one station can be l in. Need it be said who con- that one station?

e teen-age son knows some- about radio and has fixed it . You can hear the western sta- RIAS and get non-Communist , too.

t, of course, the problem of radio news is only of many problems. And most of these problems ot be fixed like your radio. So you think of leaving Zone.

you decide to do so, you have to take a train to Berlin. From there you will, perhaps, be able to Western Germany. From there you may, perhaps, chance to go overseas. That's what you hope.

see what kind of life you would really face in Berlin.

u would enter on foot, register with the city offi- and then be quizzed by the Allied authorities. West German authorities would ask you to prove you had fled the East Zone because you were in imminent danger of life and limb, that if you had stayed you would have been killed or jailed or shipped somewhere inside Russia to a slave labor camp.

You know you couldn't prove it. There are no documents you could bring along to prove it.

It means you would be classified as an "illegal" refugee. Your presence is recognized—period. You have no right to a job. You have no right to be flown out to Western Germany. You have no right to governmental relief. In fact, you have no right whatsoever—only tacit permission to stay.

How long can you stay? Nobody knows. Maybe for the rest of your life.

But you would need a place to sleep. Well, if all four of you had come, it might be complicated. After the registration was over, you'd be on your own. Look in the ruins of Berlin. There are still lots of them. Maybe you could find some bombed-out cellar. Maybe you could put some rubble bricks into the larger holes above you. You could steal some tin or oilpaper somewhere, fix some sort of a fairly leakproof roof—unless it rained hard.

You might burn some wood during the winter—if you could find some. You would have lots of time to search for wood, not having a job. But there are thousands of others looking for wood, too.

Then what about eating? The little money you may have brought with you from the East is practically worthless. In the summer you might pick flowers and sell them to American soldiers for their frauleins. But there are no flowers in the winter. If your daughter were older and you weren't Christian. . . . But you are Christian.

Since you would be an "illegal" refugee, chances for

a job would not exist. People would be fined if they employed you. Besides, there are plenty of "legal" refugees looking for jobs.

You would have only the clothing you were wearing when you came. If you had carried a suitcase across the border, they would have arrested you. When what you have wears out—well—it's just too bad. Try to patch it up as best you can. Swallow your pride and wait. Wait for what?

What lucky breaks might you get, if any? The government would probably try to fly your two children to Western Germany. Of course, that means leaving the parents behind. No one would know for how long.

The Protestant "Hilfswerk" could, perhaps, help you out with some food—some of it donated by Christians in America. Perhaps a few articles of clothing, also donated by Christians in West Germany and America, might fit you.

But you would need to be lucky. There just isn't enough clothing to go around. Women have more chances than men. Men's clothing articles are sent so rarely. And it's nearly impossible to get men's underwear.

The situation your flight had brought you into wouldn't be very bright.

Still, there would have been one basic reason for which you decided to go West. You would have come to freedom. Spell it out with capital letters. When you don't have it, that's the way to spell it—FREEDOM.

It isn't freedom from want, freedom from hunger, cold, and loneliness you would have been longing for. It's freedom from pressure. When you have experienced pressure in a Communist land, you spell that, too, with capital letters—PRESSURE.

That brings us back to what could have made you decide to leave your little stone home in the East Zone. It would have been what life there had in store for you.

For the father: steady work at very low pay. Not enough food for the family. Just enough for clothing. Of course, no car or refrigerator. Those are things you don't even think of. Then: two hours every day compulsory classes for all workers—indoctrination, the Communist Party line. Tests to see that you learned your lessons properly. Lies and lies and lies that have to be believed.

Your fellow workers and former friends ready to turn you in to the police if you make one wrong statement or express one contrary opinion. Ever-increasing demands on your time and ability to produce. If one industry in all the satellite states sets a productio ord, all similar industries are expected to equal or it—no matter what tools or what conditions exist alty for failure is less pay, fear of being classi saboteur, confiscation of what little personal pr you still may have.

For the mother: since she is probably working, same. Then the added burden of bringing up a in a spiritually immoral environment. The childr brought up on lies, hatred, distrust, anti-Christ Never knowing when your children leave for whether they will come back again. Never being you'll see your husband again. Fear to talk ev home. Fear to talk to friends, to confide in any

For the teen-age boy: writing several school the week against the Americans, against the Church demning Jesus Christ, praising the Communist Having to answer political questions in class—a most all questions are political. You know you are and so does the teacher. But the teacher is also a tian, and you both must pretend. Everywhere, minute, fear, suspicion, tension. Worst of all realization that, despite your knowledge of w happening, you are weakening. The ceaseless pr has its effect. If you stay, you will eventually go

For the six-year-old girl: a little too young to what's going on, but a feeling that all the family is that all are worried about you.

In fact, it may be the worry about the little da that may make you decide to flee. You don't wa to grow up believing that Jesus is a myth, that it duty to turn her family in to the police if they di with the Party line. You don't want her to grow hate America, dislike her pastor, despise the C ridicule the Sacraments, ignore the Word of Goc

But if you correct her, give her the truth, sh sooner or later somewhere say, "But Mommy and dy said. . . ." And if she does that she may nev her parents again.

If you wait until she is old enough to unde what must not be mentioned outside of home, the will have waited too long. She will never believ She will have grown into the world of lies.

So there, if you were living in the East Zone, be the problem you would have to consider whe were making your choice. . . .

Since you are not in the East Zone of Germa in some nice town in America, your choice is easier—it's up to you to help or not to help the who must make the hard decision. You may hel with your clothing and food gifts through Lu World Relief.

eet the President the Luther League

[ONE IN A SERIES]

Pastor Hinderlie

ue '52 car pulled up to the curb in a larger than ge South Dakota town. Almost before it stopped, , dark-haired man jumped out, followed instantly ur youngsters between the ages of three and eleven. ions and exclamations poured forth from the hs of the children as they clung to the hands and and trousers of the man they called "Dad," and keep pace with his swift, long stride.

"Dad" walked down the street, he greeted several men, answered in rapid-fire fashion queries put n by the vigorous youngsters, called out to a man s the street about a recent fishing trip to Northern esota, and gave some advice to two kids trying to kite on the street corner—all before he had arrived e third door on the street, a grocery store where as to get something for the parsonage.

e man was Carroll Hinderlie, pastor of Grace eran Church at Watertown, S. Dak., and president e International Young People's Luther League.

did not remain long in the store. It was now n the afternoon. He had been going steady since morning, but there were many more hours of ahead of him before he could retire. If he had ed to reflect on the matter, he might well not be o recall when last he had retired on the same day hich he had arisen.

ring the morning he had read, studied, and con- d preparation on the three separate sermons that ould be delivering during the week. There had callers. He had visited the hospital, given Com- on to an elderly man in the congregation, had door bells, and had ministered to members of his . There had been a delegation of Luther Leaguers had called to make plans for next month's camp. night the deacons would meet. Two of them and wives were coming over to the parsonage when adjourned. There would be a good discussion, with give and take about many issues, religious, poli- economic, and social. After that he would read he night with his wife, or listen to records.

pastor neither sighed nor looked weary. Instead, emed jovial and content. This work was great, able, and satisfying. It gave him an air and con- n that could not go unnoticed by others. Tomor- row he would have to put the finishing touches on a series of talks scheduled for delivery in different parts of the Upper Midwest.

He would no doubt have to go to the library or sneak away to a bedroom to get away from the phone so that he would have some time to concentrate without interruption. Promotional work could be done in the church, but sermon preparations had to be done either in his home or somewhere else that could assure a little more quiet.

Three year old Paul had an idea for a "real bargain." It was a horse with candied sucker plumes waving above its head. "Dad" thought it best to refer the problem to mother, and they all went back to the parsonage. There a young couple about to be married were waiting to see him for counselling.

This was the man delegates to the Seattle Luther League convention had chosen to head their organization. Many events and circumstances had contributed toward the preparation for this task.

Always a debater of issues, college classmates from St. Olaf remember Hinderlie vigorously defending some point of view until early hours of the morning. When everyone else was spent for the day, he would turn to his roommates (Jarle Leirfallom, now Minnesota state commissioner of the Department of Public Welfare, and Rolan Trytten). Or perhaps he would go to Howard Hong, now chairman of the St. Olaf philosophy department.

Hinderlie didn't only argue. His academic average skyrocketed above that of the average student, and he graduated with honor, while serving as president of Blue Key, St. Olaf honor society, and president of the

honor council. Sandwiched in were roles in Shakespeare's *Midsummer Night's Dream* and *The Tempest,* and an intramural volleyball championship. All this plus a full-time job.

Summers were spent as a bank employee, a salesman for Hurlbut's *Story of the Bible,* and two summers as student pastor at Medill Avenue Lutheran Church in Chicago.

Both religious and social problems plagued him in his youth, and he read much in an attempt to solve his problems. Disturbed by what he describes as "the distress of unbelief" during high school, he nevertheless continued active in the church, even organizing youth work in his home congregation of Albert Lea, Minn., when the pastor was unable to do so. He was active in "Y" work and was a leader of the Torch Club while still in high school but quit after a dispute on the centrality of the divinity of Christ.

During his senior year at St. Olaf, he memorized the entire Gospel of St. John.

He did not quit reading when he left college and the seminary. His chief interest lies in philosophical and historical theology. Luther, especially his volume on Galatians, heads the list. Books by Dilthey, Troetsch, von Hugel, Tillich, and Kierkegaard not only adorn his library shelves but are read. He once took off six months just to read everything available in American university and seminary libraries on Lundensian theology. Librarians all over the country know him and send him volumes they think he should have for his library.

His B.Th. thesis at Luther Seminary involved two years of research on "The Difference in Jesus' Treatment of the Masses and Disciples." He has contributed several articles for church publications and has only the finishing touches to put on two books.

An opportunity to study a year at the University of Oslo and the Independent Theological Seminary in Oslo presented itself in 1939, the year he graduated from Luther Seminary. He was married now, to Mary Aasgaard, daughter of Dr. and Mrs. J. A. Aasgaard. Together they set sail for the Northland. Then came the decision to go to the foreign mission field. The Hinderlies embarked for China together with Dr. and Mrs. Herman Larsen and the Rev. and Mrs. Herbert Loddigs.

Hopes for work in the Orient were not to be realized in the exact manner anticipated, for enroute to China, Japan struck Pearl Harbor. The missionaries were ordered by the U. S. government to dock in the Philippines. There they enrolled at the Peking School of Language Studies at Baguio, but only for a short time. The Japanese were on their victory march to Bataan, and there was no way of escape.

For the next 37 months there awaited them imprisonment in disease-ridden mud huts, sepa from one another, and the distressing feeling o knowing whether the new day would bring dea a new lease on life.

The experience afforded the future youth leader an intimate knowledge of all kinds of people—w picture of the confusion among Protestants as hun of Christians of many creeds gave testimony to faith by the life they lived—and with an intima quaintance of the dynamic tensions and creative ing of a community.

It brought home the lesson of how dependent is on the grace of God for every detail of life. F say this conviction—based on Scripture and experi in life—gives Hinderlie the passion for his work ar forthrightness with which he expresses himself on

It is this conviction that makes him lash out trend in League work which he terms "patterni of piety, the most vicious of all law on the adol Christian, a block to the Spirit's energizing of C body, the Church."

With equal vigor he fights for what he calls a balance between separation and participation i American community."

Ideas are not limited to religious issues. Alt he has not participated actively in politics hims insists that "a Christian who does not read, think vote is as unthinkable as a Christian who doe pray."

Requests for him to speak are almost always o desk. He accepts as many as possible, so long as do not take him away from his pulpit. Last fall, 50 long-distance calls came to Watertown all wit same invitation—more than one a day for more six weeks. (He concedes that his wife has alm many invitations to speak as he does.) His remed not getting bogged down in parish detail and a is to find a secluded spot for quiet meditation o Word.

Mr. Hinderlie usually accepts one invitation youth convention or camp during his yearly vac This summer it was the Coeur d'Alene, Idaho, August 23-30.

(The Hinderlies have purchased what they de as a "deserted farm" on the north shore of Lake ior where they spend part of the summer.)

Thus life moves at a swift pace for this ELC's leader. But it is not aimless, busy work that s whittles away time. He moves with a definitene conviction that the unfettered Gospel is the most r message of the day—particularly among youth, to he looks for a deepened and fresh life in the Spirit in the next era of our Church.

theran Church Leaders Look at the South

Ervin E. Krebs

shall be the place of the Christian day school and of Christian higher education in the missionary am in Negro communities of the South? Shall sections of the country be assigned to certain h bodies for mission development? How can we and train more men for the ministry and the on fields? What are the possibilities for increased priations for church work in Negro communities? ese questions had been raised again and again. ıtly the National Lutheran Council Sub-Committor Church Work in Negro Communities invited nal and regional church leaders to a conference in Woods and Jackson, Mississippi, for a discussion ese and similar questions.

e conference revealed church leaders and the os they represent to be eager for an expansion of ork. One member of the special conference stated: *cannot convince anyone of our sincere concern eople at the ends of the earth while we casually by the needs of the disinherited minorities at .*"

ıer voices urged more diligent missionary efforts e congregations and larger appropriations for the in general.

regard to specific questions, the conference favored espective church bodies to develop new work in as opportunities present themand according to the best ins of the church and the misfields.

urch bodies were urged to supan expanding program in Necommunities.

ncerning the other specific ions, the special conference l the following to be the cons:

The missionary program for purpose should be expanded and the church bodies con-l with the National Lutheran cil should consider immediate that can be taken to give supfor such expansion.

An immediate need in order ake possible such expansion is rly trained and fully conse-l leadership, especially pastoral rship, and we severally and colely, therefore, follow the Lord's injunction and "pray the Lord of the harvest that He send forth laborers into His harvest."

(3) Intensify its efforts to interest men from our congregations who have the potential gifts, and at least partial training, to prepare for service in the Lutheran ministry.

Extend this outreach also to Negroes on college and university campuses, and arrange, wherever possible, Lutheran student fellowship opportunities, teaching missions near campuses, etc.

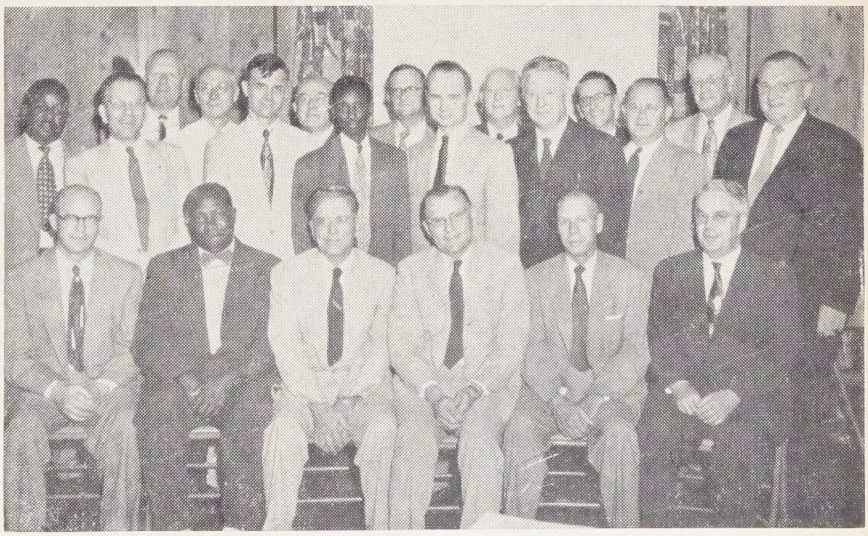
Expand the scholarship and student aid program to enable selected men who choose to prepare for the ministry, to do so without delay.

Intensify the present youth and leadership training program in the congregations, with a view to securing both lay and pastoral leadership for the future.

(4) Since expansion of Negro mission work into other areas is dependent on release of funds now used in support of presently established work, we urge each congregation now receiving support to increase local support in order that funds may be released for new work elsewhere.

(5) In order that present opportunities shall not be lost, we encourage the Sub-Committee and/or the mission boards of the several bodies to select strategic points for mission work in Negro communities in the South

(Continued on page 1010)



Front row, l. to r.: the Rev. G. Pierson (Aug.), Dr. T. R. Speigner (ALC), the Rev. C. G. Meyer (ALC), the Rev. E. E. Krebs (NLC), Dr. P. S. Dybvig (ELC), Dr. H. C. Hoyer (NLC). Back row: the Rev. Nelson Trout (ALC), the Rev. Wade Koons (ULCA), the Rev. Herbert Hanson (ELC), Dr. R. H. Gerberding (ULCA), the Rev. David Conrad (NLC), Dr. Charles Fritz (ULCA), the Rev. Ivory Cameron (ALC), Dr. F. L. Conrad (ULCA), Dr. Dale Lechleitner (ALC), Dr. Caughman (ULCA), the Rev. Henry Huesman (ALC), the Rev. Harold Woeff (ULCA), Dr. J. Luther Maunery (ULCA), Dr. Otto Ebert (NLC), and Dr. H. F. Schuh (ALC).

Report From Formosa, 1953

Arne Sovik

Chinese children of Formosa

"The trouble with you, Mother," said a high school boy in Taipei to one of our church women the other day, "is that you're too naive. This is a cannibalistic world."

That isn't the trouble with many people on this island. They know all too well, most of them, even those in high school, the cruelty of the struggle and the bitterness of defeat. And perhaps that is why Formosa today is one of the places in the world where the response to the Gospel is most ready. For the Gospel is based on the premise that the world is cannibalistic, not that it is an orb of sweetness and light. And the Gospel offers to men life and hope even in, and specifically in, just such a world.

The Lutheran Church came to this island belatedly. Only less than two years ago did the first ELC missionaries join a half dozen other Lutherans here before them and begin to work with a group of Christians in the Taipei area.

But since that time the growth has been rapid, and today our work has a growing program, an increasing number of adherents, and an ever-wider outreach. The seven boards from America and Europe that are behind the Taiwan Lutheran Mission have sent out twenty-five missionaries now. (Six of these are E.L.C.) From Hongkong or locally we have recruited about fifteen Chinese colleagues to join us. And a Bible school headed by Pastor H. W. Bly is in its second year of training more Chinese leadership.

Today our missionaries, whose work at the beginning consisted very largely of a series of English Bible classes, are doing many other things as well. Three are teaching in the Bible school and trying to develop correspondence and local extension work on the side. Some are pastors of churches. Miss Clara Jones full program of radio evangelism, and Miss Ma Bly is responsible for Christian welfare and tea work at a government-operated leprosarium, nearly seven hundred patients are concentrated.

We are developing, as far as time and funds us, some publication work. For lack of our own cation, we have written and had printed in s publications, including the outstanding newspap the island, several articles on Christian subjects first issue of a little church paper, the *Lutheran Qu ly*, is just off the press, with twelve pages of Bible materials, articles on church doctrine and history news of interest to our members and catechu We printed 1,500 copies. Last summer we had ou annual Bible camp, with some thirty young peo tending for a week. So successful was it that we for double the number next year. A week late Chinese workers met for a week of retreat and ference, from which sprang a working committ think of the eventual organization of a Lutheran on Taiwan.

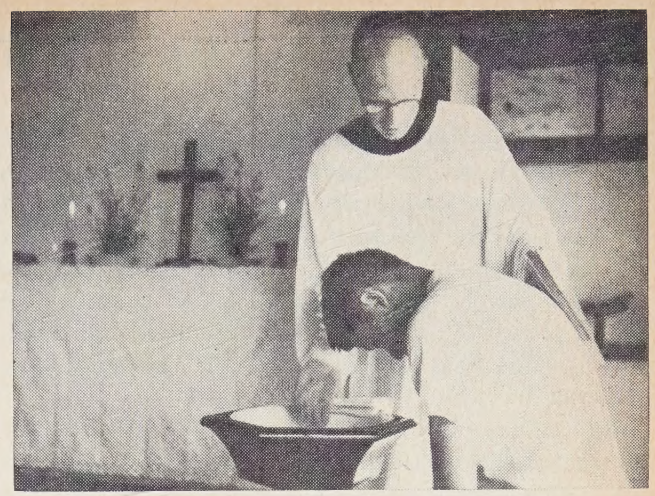
Central in the whole program is, of course, the that has been and is being done in our congreg and preaching places. This has been a year of expa We now have work in four of the major cities island and are about to begin in a fifth, Taichu the Kaohsiung area there are now, besides the congregation, preaching places in Kangshan and ying, near military installations. In the Hsinchu are outstations have been opened this year. In Ke they hope to open another preaching place, if fa

e found, to add to the two places where work is going on. In Taipei preaching and teaching is done regularly in seven places, with resident ers in four of these. Altogether we now have six ized congregations and nine preaching centers. does not include many more homes where cottage ngs or Bible study classes are regularly held.

has been a year of building, in a physical way. In siung the first unit of a parish house was built spring, and the congregation hopes to build a h (raising a third of the cost themselves) this fall. sinchu property has been purchased and modified. ew church building, seating 150, and parsonage dedicated on October 25 in Keelung, and a week the new quarters of Grace Church in Taipei, with quarters and a chapel seating 250, were dedicated. while, the workmen are raising up a new chapel student center in the university area, where Dr. . Swenson is pastor and Miss Clara Jones will be ucting a student program. In these projects, too, Chinese congregations are contributing a share. a grant from Norway, a chapel and living quar- were built last spring in the northeast section of ei, adjacent to a military housing development, and vork there, particularly among the women, has de- ed rapidly.

has been a year of evangelism. Someone asked me what I did when I wasn't preaching on Sunday. there are Bible classes (mostly in English for onaries), cottage meetings, prayer meetings, per- interview and discussion, and, for all who have

baptized July 19, 1953, included a general, a medical doctor, k secretary, several colonels, and many students. Our chapel the second floor of the building.



A baptism in Taipei. This young man was part of a group of 23 baptized in July.

management responsibilities, a great deal of time spent in simply taking care of the business that goes along with the operation of a church—and it all seems to take more time in China than at home. There has been no mass movement into the Church; sometimes we wish that there were some quick, efficient way to turn the masses of people to Christ. In China God has not seen fit to give us the mass movements that have marked the spread of the Gospel in some places. On Taiwan, something approaching mass conversions is taking place among the aboriginal tribes; but among the Chinese people (our work is almost entirely with mainland refugees) people still come one by one. We are happy for that. In 1952, our first year of work as a mission, 125 people were received in baptism in our churches, 60 per cent of them adults. This year we expect that God will give us a harvest twice as large. With the Lutherans from the mainland who form the nucleus of our work here, and the other Christians who have joined our churches, we have now a constituency of perhaps five hundred.

All this has not been done without a strain on your missionaries. Neither Dr. nor Mrs. Swenson has been well for some time. Pastor Nyhus is under doctor's orders to be quiet lest a strained heart give way. Others of the group show signs of overwork. All of us need your prayers for strength for the days that lie ahead. And for additions to our forces. We await eagerly the two young pastors who are studying Chinese at Yale this year.

We have been blessed by God this year, and we look forward to more of His goodness. What political or other changes the next months will bring we don't know. But we trust God will use us to bring the Gospel to a cannibalistic world, to people who need forgiveness and hope for present and future.

Developments in Japan

Rolf A.

Recent letters from Japan give us a glimpse into the development of our mission work in that country. There has been a rapid development of our work begun in the winter of 1949 so that we now have some over 50 missionaries in the area stretching from Tokyo to Nagoya and 12 mission centers either developed or under process of being established. We bear responsibility for this field together with the Lutheran Free Church.

One of the big events in the life of the missionary is the building of a place of worship where they can have their Sunday school classes and where they can invite the people to come to hear the Gospel. Two such churches have been dedicated recently. The church and student center in Tokyo have already been described, but we have an added little note from Rev. and Mrs. Russell Sanoden.

"Russell has the privilege of working in the lovely new church given by the WMF. He preaches for most of the evening services (using an interpreter) and occasionally at the morning service. With the English Bible classes always in demand, there is ample opportunity to reach some in this way. We are thankful for that which has been given to make our work easier, yet we have learned that it takes far more than buildings to win these people. We must go out and draw them in one by one.

"The festival week of dedication for the new chapel and youth center is over. The building has been in progress since spring, and the first service in the chapel was held Friday evening, September 18. The youth center has been ready since July, and the congregation has met there every Sunday morning since. Both are beautiful and well-furnished buildings. Each of the five evening meetings was well attended. We long to see fruit from this seed which has been planted—for more attentive audiences you could never have found.

"At one of our evening services a young woman gave an account of the Bible camp which was held this summer. Since she's not in the advertising business nor a politician, it seemed strange for a girl to have so much to say publicly. But our hearts were made joyful as we caught enough words here and there to realize her reason for making that report. She wanted to tell also of her meeting with Christ at camp, and her radiant face, though lovely in itself, said even more than her words."

The most recent chapel to be dedicated is the one at Okazaki. This is a progressive city where we have had work for about one year and where we now feel that the possibilities in the city justified the building chapel. About preparations for the dedication the Rev. John Homerstad writes:

"During these days we are visiting many again, giving the second or third invitation to to hear the Word. We have sent out four hundi vitations to come to the dedication of the churc to the evangelistic services. Most of these name been received from 'The Lutheran Hour' cc Others have attended services and Bible classes. go from door to door giving the invitation, m the people do not know what we are speaking when we speak of sin. For those who do, th surprised to find that we believe one can be freed this burden. For they are taught that these b have been brought upon them by their ancesto there is nothing they can do but accept their co

"Our dedication service is October 4 at 7:00 p the morning of the same day we are having a pastor from the Lutheran Seminary in Toky Kishi. At this service we will baptize four adul confirm two. One family has transferred from theran church in Tokyo, so there will be eight and one child of nine years who are members church as we begin using the new building."

But He Knoweth the Way I Tak

(Job 23:3, 9, 10)

GERTRUDE E. WARTCHOW

"I cannot see the Hand that leads,"
(So speaks the voice of doubt).
"God's ways are so mysterious,
His thoughts past finding out."

"I cannot see the Face of God."
Sometimes faith's sight grows dim,
And many times has come the thought:
"Oh, could I but see Him!"

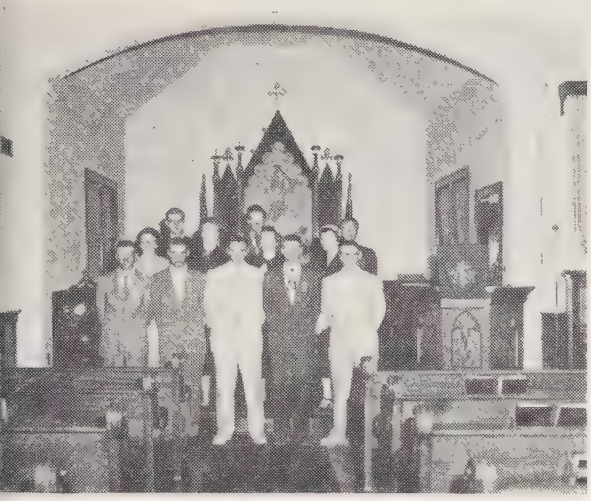
But though my earthbound eyes can't see,
Yet I can safely go,
Because my loving Lord sees me,
Sees all my steps below.

It matters not that I can't see,
I'll trust His sight divine,
And calmly travel life's dark way,
Since His Hand is in mine.

oys' Work in the E.L.C.

Loren M. Ness
National Director

VE RECEIVE GOD-HOME-COUNTRY AWARD IN NORTH DAKOTA



row, l. to r.: Robert Snortland, Richard Snortland, Earl Palmer, Halvorson and Paul Kloster. Second row: Mrs. Ethel Snort- Mrs. Dave Palmer, Mrs. Hubert Halvorson, and Mrs. Frank r. Third row: Student pastor John Helgeson, 4-H Club leader Klabo, and county agent F. M. Lutz.

young men from Trinity Lutheran in Sharon, h Dakota, were presented God-Home-Country rds at a special recognition service in August. They *David Halvorson, Paul Kloster, Earl Palmer, Rich- Snortland,* and *Robert Snortland.*

esentation of the boys and the citations was made Mr. Ardell Klabo, leader of the Sharon 4-H Club. lso reviewed the achievements of each of the boys eir 4-H Club. Student pastor John Helgeson spoke e requirements of the Church in connection with awards and presented the medals, which were ed on the boys by their mothers.

l of the boys have been active Luther Leaguers, bers of the Pocket Testament League, regular in dance at church services and the high school Bible They have also completed 50 hours of church ce by working on the churchyard, at Bible camp -up, on parsonage building work, mailing the thly church bulletins, etc.

a special project Richard Snortland kept the ch bulletin board up to date for two years. David orson wrote an essay on "Serving God-Home- ntry through 4-H," Paul Kloster wrote on "What H member can do for his church and commun- and Robert Snortland wrote on "4-H contributes tter living in our community." Earl Palmer made emized report on his 4-H project.

s. Frank E. Kloster, Luther League advisor, served ecial advisor to these boys in their work.

INTERNATIONAL FALLS CHURCH ACTIVE IN SCOUT WORK

Troop 146, sponsored by the Brotherhood of Zion Lutheran Church, International Falls, Minnesota, presented four more Scouts for Eagle Scout awards at a recent Court of Honor ceremony. They are *Ronald Caple, Bruce Ketala, David Rokke,* and *Elmer Walls.* Two of these scouts are at present also candidates for the *Pro Deo et Patria* award.

Troop 146 secured national recognition a year ago when nine of its members received the top scouting award at a similar ceremony. This troop also sent three boys to the recent National Boy Scout Jamboree in California. Paul Reuter, Jr. is scoutmaster.

Robert Evans, son of the Rev. R. O. Evans, pastor at Zion Lutheran, served this summer in a South Dakota Scout camp as chaplain under the Lutheran Scouting program. He also helped to guide a group of boys on a wilderness canoe trip this summer, working with the St. Paul area probation office.

Congratulations to Pastor Evans and his men on a successful program for their boys

Another member of Zion Lutheran, Miss Ancy Tone, was one of four senior Girl Scouts chosen to represent the United States at their international conference in Adelboden, Switzerland, this summer. Ancy directs the junior choir at Zion, has taught Sunday school classes, and was a delegate to the 1951 Young People's Luther League convention in Seattle. She is the daughter of Mr. and Mrs. Aad Tone, Jr.

Left to right are pictured Elmer Walls, David Rokke, Bruce Ketola, and Ronald Caple.

EDIT

Notes on

A meeting of the Joint Union Committee was held in Chicago October 13-14. This was the first time the full committee had met since the middle of March. During the intervening months the Joint Committee on Polity and Organization has been occupied with attempting to draw up an organizational blueprint for the proposed new Church. The latter committee has held five meetings totalling twelve days of sessions. Probably nobody has kept count of the days and hours each separate Committee on Polity and Organization has devoted to its task. The results of its work thus far were presented to the Joint Union Committee on October 13-14.

We believe that it may be said without fear of contradiction that the meeting was successful and, by and large, encouraging. Our opinion is put in such temperate language because we do not believe that any good is accomplished by unbridled enthusiasm. No one who attends these meetings can be unmindful that there are still a number of serious points of disagreement among the negotiating committees. While we have every confidence that these disagreements will be successfully resolved, the truth is that, in several areas, the formula for agreement has not been found.

The Joint Union Committee had before it a printed report of 82 pages embodying the recommendations of the Joint Committee on Polity and Organization. The report covers the entire range of subjects which must be dealt with if a smoothly working organization shall be achieved by a large church body. There are chapters on Church Polity, Organization, the Congregation, the Church Body, the General Convention, the Districts, Joint Council, Church Council, Board of Trustees, Officers, Evangelism, Divisions of Activity (American Missions, World Missions, Education, Charities and Social Action, Publications, Pensions, and Auxiliary Activities.) On all these points the Joint Committee on Polity and Organization had reached sufficient agreement to make it possible to render a report to the Joint Union Committee.

The Joint Union Committee went about its task in this manner: The report was gone through, subject by subject, and any group which had amendments to offer indicated what these would be. The suggested amendments were then submitted to the committee in mimeographed form. Next, opportunity was given for open discussion of the amendments. At the close of the first day, all amendments were submitted to caucuses of the respective groups. The second day, the caucus results were reported to the full committee. In some cases the group which had offered an amendment withdrew it; in some cases the other bodies accepted a suggested amendment; and in a number of instances there proved to be disagreement, necessitating further study. Voting was under the unit rule—each body having one vote.

Without as yet having access to the official minu the meeting, we hesitate to attempt to give the lest our own notes prove to be incorrect here and However, we believe the following to be substa correct. These sections were adopted finally: C Polity, the Congregation, the Church Body, th tricts, Officers, Evangelism, American Missions, Missions, Publications, and Pensions. Those secti the report cover 43 pages—more than one-half total. In addition, substantial agreement was reac the following sections: the General Conventio Joint Council, and the Church Council, some r still in dispute being referred for further study. sections total six pages. That means, then, tha is full or substantial agreement on 49 of the t pages of the report.

To be sure, the remaining 33 pages include r like the Board of Trustees and the Division of tion. Some of the points at issue in those section been the subject of debate and discussion in th Committee on Polity and Organization from th beginning. On one or two of them it is difficult that any progress whatever has been made. Wh are getting at is that it would be incorrect to in the splendid progress which has been made to that our organizational problems are solved. Th not—by a long, long way. However, for the p which has been made, let us thank God. And, let none of us forget to follow with our praye men who are representing us in these negoti Their responsibility is frightening, and they kno much they need the sustaining power of the pra their fellow church members, whose representativ are.

While consideration of the Report of the Joint mittee on Polity and Organization was the chie of business, the Joint Union Committee also itself with another matter of great interest to us, not least to the members of The Evangelic theran Church. That is the relation of the Lu Free Church to the merger negotiations. It ha our experience that more questions are asked people on this point than on any other.

It will be recalled that at first the Lutheran

IALS

egotiations

ch considered it inexpedient to join the rest of our negotiations. However, when the invitation renewed, our brothers of the LFC appointed a vship committee which has been sitting in on all ings, and taking an active and useful part in pro- ngs. (As a matter of fact, the genial president e LFC, Dr. T. O. Burntvedt, is permanent chair- of the Joint Committee on Polity and Organiza-

veral months ago, the LFC submitted to the Joint mittee on Polity and Organization a "Memor- m Concerning the Proposed Merger." Substance was to ask whether it might be possible for the eran Free Church to join the new Church as a -geographic" district, made up of the congregations e LFC. The plan suggested was that this district d participate fully in the activities and interests of Church, but would reserve for itself its present in Higher Education (Augsburg Seminary and ge, Minneapolis, and Oak Grove Lutheran High ol, Fargo), and also its own program of American ions.

e Joint Committee on Polity and Organization ested the LFC members not to press for an answer such time as the blueprint for the new Church emerged more clearly. The time for consideration, dingly, did not come until very recently. The day ding the meeting of the Joint Union Committee, Joint Committee on Polity and Organization met he express purpose of studying the LFC proposal. entire day was devoted to it. The LFC members their reasons for suggesting their plan. The other bers gave reasons for and against, from their point ew.

nal upshot was that the Joint Committee on Polity Organization prepared a statement which was sub- d to the Joint Union Committee; the latter, in adopted it.

iefly, here is the content of the statement: Basic itions for merging into the new Church are out- ; these include subscription to the constitution; tion of a district structure similar to that set forth e blueprint; participation in the activities of the rch through the divisions of work agreed upon. follows a request that the LFC committee submit to its annual Conference the entire blueprint together with the resolutions on which all the negotiating bodies will be voting. The "earnest desire" is expressed that the LFC "might find it possible to join in the merger on terms identical with those of the other bodies."

Realizing, however, that it may not be possible for the LFC to enter the merger on those conditions, the following paragraph is added: "Should the Lutheran Free Church find it impossible to join on this identical basis, we earnestly invite and request the Lutheran Free Church to submit for consideration a more detailed proposal for a non-geographic district or an alternate proposal of a different nature to make it possible for the Lutheran Free Church to become a part of the merged church body."

We need hardly add that it is the very earnest desire particularly of The Evangelical Lutheran Church that the Lutheran Free Church shall continue in the negotiations and enter the merger with the rest of us. The purpose of the statement we have just summarized is to make it possible for these our brethren to do so.

Milton Articles Reprinted

The editor is happy to announce that the series of articles on the Revised Standard Version of the Old Testament by Dr. John P. Milton of Luther Theological Seminary, St. Paul, which ran in LUTHERAN HERALD from May 26 to July 14 has been reprinted in pamphlet form and will be available by the time this issue reaches you.

No material which has appeared in these pages in many years has received a more favorable reception than did these articles. No sooner was the first one in the hands of our readers than we began to receive requests for additional copies, and the requests have continued until now. As long as it was possible for us to do so we supplied extra copies of the issues in which the articles appeared. Necessarily, however, that source of supply was limited and we soon had to decline such requests. It was because of that situation that the editor approached the manager of Augsburg Publishing House with the suggestion that reprinting the series in pamphlet form would be rendering a service to the Church. The suggestion was gladly adopted and the pamphlet is, as we write, in the final stages of production.

The title will be: *God Speaks to Man. An Appraisal of the Revised Standard Version of the Old Testament.* Length of the pamphlet is 32 pages. In order to insure as wide a distribution as possible, Augsburg has fixed prices which are truly "rock-bottom": single copy, 20c; one dozen copies, $2.00; one hundred copies, $15.00. Orders should be sent to Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn.

Man and State

Harold B. Kildahl

THE TWENTY-THIRD SUNDAY AFTER TRINITY

November 8, 1953

Text: Matthew 22:15-22

Dr. Eivind Berggrav, formerly Bishop of Oslo, one of the greatest of contemporary Christians, addressed himself to the bewildering problem of man and state in his book by the same title. It was written in large part while he suffered imprisonment at the hands of the Quisling government during the occupation of Norway by the Nazis. It is a penetrating analysis of the problem, taking into consideration the history and evil ambition of the authoritative state, which, in its final refinement, is total dictatorship.

What is the responsibility of the Christian in society today? For men who are still free, the question is answered readily; but for those who have bowed the knee to tyranny, the answer comes from lips that quiver in fear. Yet there is no difference.

It is for Christians to live their faith. It is for Christians to carry into the political world surrounding them the righteous causes for which they stand. It is for Christians to be alert, to be energetic, to be the guardians of honesty and integrity in political and social life. It is for Christians to take their part aggressively in governmental affairs and to faithfully execute their political prerogatives at the ballot box, at the political clubs, in the caucus rooms, and in the campaigns, always remembering that they are disciples of Jesus Christ acting as He would have them act.

You are a Christian? Then you have an obligation to the affairs of state, to be the leaven of truth, of right causes, and of love.

Did you vote? If you did not, you failed in your Christian witness. Did you study the candidates and their words? If you did not, you failed in your Christian responsibility. "Each one reach one" and influence that one for Christian causes is applicable to politics as well as to all other avenues of life.

I shall never forget the stirring words of Berggrav at the close of his paper addressed to the Hannover Convention in 1952, when he rose to a great height and said that in our day it is essential that the Christian be "salt," and if need be, "dangerous salt."

You, and you—and all of you Christians! The state is a great field white unto harvest. Be brave, be bold, be braced by the grace of our Lord Jesus Christ as your Christian faith lives in the affairs of state today. Your Christian witness—and our Lord said "Ye shall be my witness"—can and will be the means of influencing the corporate life of the nation. This our Lord would have you do. Amen.

Giving or Paying

P.S.

Because Uncle Sam is much interested in the p of the Church, he is willing to give tax exempt church gifts up to 20% of one's total income. All tax paying individuals should therefore recogni Uncle Sam pays from 22 to about 90 cents out o dollar that they give to the Church. In other w it were not given to the Church, they would H pay that part of the dollar to the government in

A popular professional fund-raising agency that 95% of the giving in America is only token Furthermore, they say that 90% of the congre could easily double their budgets if they woul practice certain basic principles.

If Christian people in all generations had bee ing to practice true Biblical stewardship, the would have been more effectively brought to al of the world and more completely to our entire This in turn would have had a tremendous in on world affairs, making believers of Christianit dominant everywhere. Who can say that this wo have made the difference between the present t of an armed truce and its resultant investment in ments by all nations and a world devoted to th suits of peace?

The United States is spending approximatel 000,000,000 a year on defense, in some form or Because we who are encouraged even by our g ment to give up to 20% of our income for the sp the Gospel actually give less than 2% on the a it is necessary for the government to extract fi a far greater sum to protect us against the po enemies that might overwhelm us at any time.

Here is what could be done with the money forced to spend annually on defense. We coul

- Build one $250,000 church every eight hou
- Build one $500,000 hospital every eight hou
- Build one $1,000,000 public school every eight
- Build one $1,000,000 college building every hours.
- Build one hundred $20,000 homes every ho

The above would take only half of our defense and thus would leave the other half for such projects as libraries, parks, playgrounds, bridge roads.

Not being willing to give, we pay and pay a

Meditations for the Family Altar

Joel Njus

TOWARD THE TWENTY-THIRD SUNDAY IN TRINITY

Epistle: Philippians 3:17-21

The Gospel: Matthew 22:15-22

Monday, November 9
E-PRINT FOR WORLD PEACE

Read Isaiah 2:1-12

d they shall beat their swords into shares, and their spears into pruning ; nation shall not lift up sword st nation, neither shall they learn ny more.

right-thinking person will deny ppeal of the picture Isaiah paints Oh, for the day when the nations of orld convert their material and hu- resources from the pursuits of war e pursuits of peace. How can this be ht about? Isaiah gives the answer. will come to the world only when ations turn to God with the prayer, ch us Thy ways and help us to walk hy paths." Peace will come when is recognized as the final Judge in all tes, and not before. To work for without recognizing the conditions can bring about peace is both un- tic and futile. The second chapter iah gives us a "blue-print for world "

ar God, may all nations of the l turn to Thee for guidance. Amen.

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Tuesday, November 10
CHRIST CHANGES LIVES

Read Isaiah 35:1-10

The wilderness and the dry ground shall be glad, and the desert shall rejoice and blossom; . . . They shall see the glory of the Lord, the majesty of our God.

The startling transformation of a hot, dry, and barren desert into a fruitful and beautiful field can be brought about by the addition of water. If you have seen the results of irrigation, you know what Isaiah is talking about. When the Holy Spirit touches the life of a person, his life is transformed. The change is truly startling. Life blossoms forth and is graced with the fruits of righteousness. If you have ever seen the change the Gospel brings about in the life of an individual, you know what Isaiah is talking about. Jesus said, "If any one thirst, let him come to Me and drink." The more clearly we see Jesus, who is the revelation of the grace and love of God, the more joyful and fruitful we become.

O Holy Spirit, shine into our hearts that we may see the glory of God in Christ.

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Wednesday, November 11
A CALL TO BATTLE

Read Joel 3:1-14

Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, "I am a warrior."

There is a martial air to these words of the prophet Joel. He is calling upon the people to prepare for war and go to battle for the Lord. He calls for a hundred per cent mobilization. Let even the weakest one stand forward and say, "I am a soldier of the Cross." We speak of the Church in this world as a militant Church. Let us never forget we have a fight on our hands. The devil, the world, and our own flesh are our enemies. When the forces of evil take the field, we must be prepared to join battle. God has given us our weapon—the Word of God. If every member of the Church were on the firing line, daring to stand up and be counted as a follower of Jesus, what a power the Church would be for right and justice. Are you a soldier or just a camp-follower?

Dear God, help me to be a true soldier of the Cross. Give me the courage to fight against evil and for the good. Amen.

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Thursday, November 12
PLE COME AS GOD PROMISED

Read Micah 4:1-5

shall come to pass in the latter days the mountain of the house of the shall be established as the highest e mountains, . . . and peoples shall to it.

are living in the latter days. God stablished His Kingdom among men. t is the chief cornerstone. Since the of Pentecost, when three thousand baptized, there has been a constant ever-increasing flow of people of nation into the Communion of s. A glance at the statistics in our ry reveals that outward church mem- ip is at an all-time high, not merely mbers but in terms of percentage of population. Surely that should cause thank God and to rejoice. It is to become discouraged in Kingdom . Remember the promises of God rejoice as you see them being ful- in our time.

ar God, we thank and praise Thee he hearts that today are heeding Thy o come to Thee. Amen.

Friday, November 13
ANSWER ME!

Read Micah 6:1-9

"O my people, what have I done to you? In what have I wearied you? Answer me!"

It is not so unusual to find people today speaking as the people of Judah must have spoken at the time of Micah. It goes something like this: "I am through with the Church. I am fed up with religion. I am sick and tired of it all. To them, religion has become a chore which they no longer intend to perform. If you are a tired Christian, God wants to ask you some questions. What has God done to you that you should be weary of Him? For He brought you out from bondage to satan and set you free. He redeemed you with His blood. His grace is new every day, and He has provided you with all that you need for this body and life. He has given you His Word as a guide for living. Every step of the way on the road of life He has carried you. Isn't that true? Must we not answer, "If anyone should be tired and weary, O God, it must be you, who has to bear with a sinner like me."

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Saturday, November 14
IS DEBATE DANGEROUS?

Read Acts 15:1-21

The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter rose and said to them. . . .

There were some very important matters up for consideration at the conference at Jerusalem. Matters pertaining to faith and life. And strange as it may seem, the company of apostles and elders were not able to see eye-to-eye on all things. After much debate, Peter talked, and Barnabas talked, and Paul talked, and James talked. Only after a full, free, and frank discussion in the light of God's Word were they able to solve their problems. I think we should remember this conference at Jerusalem when we as Christians come together to solve the problems that confront us. Let there be debate, let there be discussion, let us weigh matters in the light of God's Word. Let us be ready to listen, for until we are silent, God cannot speak to us.

Dear God, may we always be ready to yield our opinion to Thy Word. Amen.

Here and There on the Christian Front

Edited by Raymond M

SPELLMAN'S HELICOPTER

The Roman Catholic archbishop of New York, Francis Cardinal Spellman, has his problems with schedules. Recently he was due to leave New York's Idlewild Airport by plane for Rome, at 6 p.m. He had also promised to preside at a rally in the Polo Grounds, ending at 5 p.m. Twenty-five miles of Sunday traffic was too much for even a motorcycle escort to contemplate.

In the emergency the president of New York Airways offered the use of one of the company's helicopters. With special permission it landed in a parking lot outside the Polo Grounds, reached the airport in 15 minutes to get the Cardinal on his way to Rome.

INDIAN BAPTISTS OPPOSE UNION PROPOSALS

Baptist groups in North India are somewhat less than enthusiastic about a tentative plan for union of five church bodies. In the light of their objections, it seems proper to wonder why they ever "got in on the party" at all. They oppose two provisions of the plan: one dealing with Baptism and the other with unordained preachers.

Anglicans and other bodies involved in the proposed merger (United Church of Northern India, and three Methodist groups) accept infant Baptism with subsequent profession of faith or confirmation as adequate. The Baptists are insisting on adult Baptism whether or not there has been infant Baptism. On the second issue, the Baptists are unwilling to give up their historical practice of permitting unordained preachers to administer the Sacraments in isolated areas. The Anglicans have refused to yield on this point.

While the unification plan is well formulated, agitation continues in some places for the "federal union" plan of Dr. E. Stanley Jones. Instead of organic union, it advocates a federal union of Churches, patterned after the federal union of states in the U. S.

TOTALITARIAN TREND?

Misguided men in high places . . . seek to make us totalitarian," said the Council on Christian Social Progress of the American Baptist Convention in a recent resolution, declaring that "leaders of our government are seeking to prosecute men for their thoughts."

By intimidation and insinuation, the resolution said, these government officials "attempt to throttle the free pursuit of knowledge by our teachers and our researchers, and bring them under the dead hand of conformity," threatening the "American tradition that ideas must be permitted to compete in the open flow of free imagination and persuasion."

The resolution also said: "In place of our established right to trial before a court of justice with a jury of our peers and with full legal counsel, they seek to substitute trial by legislative committee whose only legal and legitimate purpose is to discover facts to guide legislation. They have failed, in so doing, to provide for historic safeguards for justice."

FESTIVAL OF FAITH

Congressman Walter H. Judd c
nesota made a call for rededica
the Christian faith in addres
crowd of 7,500 at the annual
of Faith in Cleveland. In his
of the principles of Protestantis
Judd said, "We believe that t
from God through Jesus Chris
forgiveness of sin is not son
man can buy or earn, and tha
is only one head of the Church
Christ.

"Protestants believe that as
found in the Scriptures the ans
his spiritual quest, so the Bib
forth the way of salvation fo
man today. Our Christian tas
call men and women to become
ers of Christ, to instruct anc
them in the Christian faith, and
spire them to take its principl
every walk of life and put the
practice.

"It is not the business of the C
to run the State," he concluded
the Church's business to discov
proclaim the eternally righteou
of God and to send Christia

CHURCH'S PARABLE OF TALENTS

RNS Photo

Members of Berkley Methodist Church near Detroit have been living out the "Par
the Talents." The pastor of the church, the Rev. A. T. F. Butt, is shown receiving s
the contributions which have been accumulated. Members of the congregation were
$5.00 and asked to multiply that amount for the church's building fund, which was
short of the necessary first payment toward a new 500-seat building. The congr
raised $6,800.62!

REETING THE PRESIDENT

RNS Photo

ames D. Wyker of Columbia, Mis-president of United Church Women, vn greeting President Eisenhower as ived in Atlantic City, N. J., to ad-the sixth general assembly of the 's group. United Church Women is ral department of the National Coun-Churches.

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vomen into politics to apply the f God and make them effective."

IT TO PERFORM RIAGES

accredited officers of the Jeho-Witnesses have the right to per-marriages in Ohio, says the Ohio me Court, even though such an has no formal training as a er. The ruling came on an ap-rom a contrary ruling by Probate F. Harlan O'Brien of Meigs y, who refused Jesse C. Hayes of roy, Ohio, permission to perform rriage in that county in 1950. high court ruled that Mr. Hayes entitled to perform the service se he had produced credentials showed him to be a regularly ed minister of a religious society, hat the action of Judge O'Brien arbitrary and an abuse of dis-n."

ORD CHURCH DING YEAR EXPECTED

ord church building year was in as the Department of Commerce abor reported that new starts in the first nine months of 1953 totaled $337,000,000, a gain of 18 percent over the 1952 pace.

Reacting to the elimination of government controls over scarce building materials, congregations apparently were pushing ahead with plans for new construction postponed during the critical months after the outbreak of the Korean war.

Government agencies predicted earlier this year that new church construction would reach an all-time high this year, surpassing the previous record of $441,000,000. Figures for the first nine months seemed to support this forecast.

WORTHY OF NOTE . . .

In Copenhagen King Frederik IX and leaders of the Danish government participated in a service at the Jewish Synagogue commemorating the action of Danish citizens ten years ago that saved the nation's Jews from a planned Nazi purge. . . . The Communist East German news agency reported that Bishop Otto Dibelius of Berlin sent a telegram to Wilhelm Pieck congratulating him on his re-election as president of the Soviet Zone government. . . . A Southern Baptist church, first in Wisconsin, has been organized at Madison. . . . Representatives of 10,000,000 American church women at Atlantic City pledged themselves to work toward a bigger share for women in top-level church work.

LUTHERS SEE LUTHER FILM

RNS Photo

Dr. Martin Luther, pastor of the New Utrecht Reformed Church, Brooklyn, N. Y., is shown with his wife before entering a New York theater to see a performance of the film "Martin Luther." His wife is president of the Brooklyn Council of Church Women. Dr. Luther is a descendant of a long line of Reformed Church ministers who, according to some family records, may actually be related to the 16th century reformer. The film is now being shown in many cities and towns of the U.S.

FILM EMPHASIZES PARISH EDUCATION

RNS Photo

This scene, from the new motion picture "For Every Child," shows a Bible class in prayer. The film, which has had its premiere in nearly 100 cities and 1,000 churches across the country, seeks to demonstrate to adults the need of children to have faith in God, and aims to bring the adults to a sense of responsibility for the religious education of children. The instructor shown here is Willam Ching, who as Humphrey Wilcox plays an average church member working with a class of youngsters. "For Every Child" was produced for the Broadcasting and Film Commission of the National Council of Churches.

Look at the South

(Continued from page 999)

and take steps to occupy them in the very near future.

(6) As an experiment, at least one new mission area in a Negro community of the South be occupied using a carefully selected white pastor as the mission organizer.

(7) The Christian day schools have made a significant contribution to the education of the Negroes in the South, and they have been an important tool in the development of the Church program.

(8) In view of the improvement in the general education for the Negroes of the South, and in view of the increased costs of maintaining schools on a high educational level, and since many of the advantages may be achieved in other ways, we recommend that congregations consider the use of nursery schools, kindergarten schools, after-school religious instruction, Saturday religious education programs, well organized evangelism programs, etc.

(9) Since there is a division of opinion among members of the Conference as to present relative bene the Christian day school as a missionary arm Church, when it requires continuing substantia sidy, therefore we suggest: That the door be op receive designated contributions for the Christia school program for individuals and church bodi the improvement of physical facilities.

(10) This Conference commends to the favorab sideration of the Churches of the National Lu Council the possibility of providing a guest staff m to serve as teacher-chaplain at Piney Woods.

(a) That the Lutheran churches co-operatively through the Division, to provide for the Piney faculty for a three-year trial period, an ordained and educator to serve as a guest professor of r and as a student counsellor.

(b) That the Sub-Committee suggest to the bo directors of Piney Woods School placing on the one competent and interested representative of th theran Church, nominated by the Division Sub mittee.

Correspondence

TRIBUTE TO MARTHA

►You went home to glory while I was on my return journey to Tanganyika. I knew God would take you soon, and never will I forget our last hour together in the Duncan Hospital. There are hundreds of Lutherans in Canada who will never forget you too. That Christian mother who could house forty or more under her roof and feed them all, so happy that she could thus serve her Lord. A home missionary pioneer indeed, and what a victorious one!

For many years you spent much of each waking day in China. You went there with more than your mind, as you followed Ida on her daily rounds in the Fancheng School and later in Tengchow in the ministering to the sick and the needy. Those awful floods on the Han River—they were real to you. You saw the starving, and you helped to bring them bread, both for their bodies and their souls, even though you never went out as a missionary. When I followed Ida to Fancheng, you walked with me at my side, even though you were in far away Alberta. When God opened the door to Africa, you did not complain—you understood why God had chosen another path for me and for you.

You've been such an understanding prayer partner, too, and such an inspiration always. At 84 you were one of the most alert and happy citizens of the Kingdom I have known in any land. If you had an opportunity to do something absolutely on your own in Africa, what would it be? I wish I had asked you during our last visit in April. Now I can only decide myself what it would be.

We shall hold the first Bible camp for Africans at Bumbuli Youth Chapel in the beautiful Usmabara Mountains during the week just following Christmas. The African medical assistants will be home on holidays, then, a have secured the use of their dormitory for that More than all else, we shall pray that God will many workers for His Kingdom during that week, you were instrumental during your life in inspiring to full-time service in our Lutheran Church. You ga utmost for His Highest. May these two hundred A decide to do the same as they sing, play, pray, anc together, and dig deeply into God's Word. God ble memory, Aunt Martha Loveseth.

EDITH OKERLUND N
Tanganyika, Africa

MENTAL HEALTH PROGRAM

►Together with other locally interested women I had a very stimulating interview with Jarle Leir state director of Public Institutions, on the subject quate expansion of the new Mental Health Prog Minnesota.

Mr. Leirfallom stressed as a basic factor the trai men and women psychiatrists whose prime duty it w to probe analytically into individual case histories i to discover both causes and remedies, which analyses be used as a basis for remedial therapy, both medi vocational.

While hearing his complaint that qualified psyc were difficult to secure because of the salary scale the state, the thought came to me that such a field have particular appeal to missionary-minded men an en in our church colleges. The salaries paid are as at as those paid in the ministry, and the work amon often forgotten inmates just as fraught with the s rewards attendant upon Christian ministry anywhe fact that salaries are not on par with those paid by c cial employers should prove a safeguard for the that only applicants with a zeal for service woul themselves available for employment in the field of health. Certainly the immediate need is great, both

al and psychiatric as well as in the equally important of nurses' aids, and the time is *now* when decisions ch service should be made. The urge to make this is comforted with the assurance that no such call to ever falls on deaf ears among Lutheran Christians have a burden for human welfare both for time and y.

Mrs. Susie W. Stageberg
Red Wing, Minnesota

MORE ABOUT SOCIAL SECURITY

Rev. Milo Lee does well to caution against discard- ur present Pension Plan in favor of Social Security. Church should not be dependent upon the government e retirement income of her pensioners. "Our Retire- Annuity Plan is actuarily sound in origin and in its ation. Pastors who have been members of the plan 5' years will have an adequate pension."

wever, our plan has been in operation only since Not until 1976 will our pensioners draw the kind of n Pastor Lee writes about. Because we delayed the on of our plan, and because our leadership proposed ur conventions authorized drives for Missions, Chari- nd Christian Education first, thus leaving Pensions very last, we are unable to give our pensioners any- like an adequate retirement income. Most of our t pastors, I am told, will NEVER receive more than year when they retire. Is it any wonder that when Security provides a larger retirement income for workers, our Synod voted in 1952 to ask the govern- to include church workers under this plan?

ny church bodies keenly sense the danger of having pastors included under Social Security. They want to npletely independent of any kind of federal control. fear of such dangers has evidently been overcome e we want to provide better retirement income for der workers. We made the mistake in 1952 of voting uce the percentage of our Synodical Budget allotted sions from 10% to 7%. Let us correct this mistake 4 by voting to give 10% of our Synodical Budget to ns until pension accumulations of individual pen- s plus this 10% will provide a minimum pension of a year. This will reduce the pressure for Social ty on our part. Once pension accumulations catch e can vote a smaller percentage to Pensions. Remem- 1,200 is only about $600 according to the purchasing of the dollar in 1941.

(Dr.) Norris Olson
Menomonie, Wis.

reply to the article on Social Security by the Rev. E. Lee, I would like to submit my view.

t of all, Social Security is here to stay. With an ever sing percentage of aged, it would be political suicide y politician to advocate its repeal. The cost will be rom one source or another. If 3% is not sufficient, vill either raise the percentage or supplement it from neral fund.

lently Pastor Lee is a young man. He quotes 10% astor's salary for 35 years, which will indeed create pension, but how about all the older ministers that nly 5, 10, or 15 years to create this fund?

he clergy had shown sufficient interest, they might een included in the last Social Security change. Had ken place, they would be covered with millions of as follows:

Any one having a salary of $3,600 per year, aged 63 or more, would be eligible for $85 per month at age 65 or over, by making payments for only 18 months. His wife at age 65 would receive half of this or a total of $127.50 per month. At husband's death, widow would receive $255 in cash and a life income of $64 per month.

Pastor Lee said nothing about life insurance. I have in mind our own pastor, a young man with three children, the youngest less than a year old. Should he pass away, his widow would receive $169 per month for almost 18 years. In 15 years this would total $30,420. Ask your life insurance agent what premium would be necessary for this protection at your age.

Further, how do you know the church will set aside their present pension plan? It might be changed to work in with Social Security, but it could only result in a more adequate pension for everybody.

Think of the hundreds of older pastors that are able to work part of the time. After 18 months they would receive an additional income which most of them surely need.

I most heartily endorse the position our Church has taken in this matter, and whether the clergy are included as the rest of us or on a voluntary basis would not make too much difference

As to being actuarially or morally sound, it is as sound actuarially as our Government, no matter where the money comes from.

Even though life insurance companies must charge much more to remain solvent (The company I represent will give an immediate annuity of $100 per month, for a male at age 65, payments guaranteed for 10 years certain, or for life, for $17,777. Same for a female would cost $20,006; you see the ladies live longer), the set-up is entirely different, no cash values, loan values, etc.

As I have never seen a widow refuse her life insurance, and noting the happiness of those receiving Social Security checks, I cannot see that it could be morally wrong to make people more secure, thereby contributing to a more contented old age.

S. E. Dahl
Tacoma, Wash.

ARE WE CONSISTENT?

►I have read contributions in the Lutheran Herald in which it was recommended that farmers should rent or use a parcel of land, donate machinery and labor, and give the crop harvested to the Church. Those who do so are praised for their interest and effort for the work of the Church.

The women of the congregation have a different project. They do not care to run machinery, but they like to bake and cook. So they prepare food and serve a supper, and donate the proceeds to the Church.

Or women do not like to bake, cook, and wash dishes, but they like to sew and crochet; so they sew and crochet, and sell the articles made, and give the proceeds to the Church. What is the essential difference between these activities? Why is the activity of the men praised and the activity of the women condemned?

(The Rev.) N. J. Njus
Benson, Minn.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

PERSONS

The Rev. Carl Grindberg was installed as pastor of Grace Lutheran Church, Primghar, Iowa, on Oct. 11 by the Rev. E. S. Ede, Fort Dodge, Iowa.

Mr. P. I. Hendrikson, caretaker of the Deer Creek Valley Lutheran Church near Northwood, Iowa, has served continuously in this capacity for half a century. In appreciation of this long and faithful service the congregation honored Mr. Hendrikson at a dinner on Sunday, Sept. 27, and presented him with a gift.

The Rev. P. E. Onstad, Slater, Iowa, has resigned from his parish to accept a call to Erskine, Minn.

The Rev. Selmer M. Heen, who has served as pastor of First Lutheran Church, Havre, Mont., for the past six years, has accepted the call to become pastor of East Side Lutheran Church, Sioux Falls, S. Dak. He expects to take up his work there in January.

The Rev. Frank L. Ericksen, Burlington, Wash., has resigned as pastor of the Burlington-Edison congregations to accept a call to the Emmanuel Lutheran Church in Longview, Wash. He will assume his new pastorate in January. Upon his resignation the Burlington-Edison congregations voted to divide and each call their own pastor.

The Rev. M. B. Quill, Decorah, Iowa, died of a heart attack the morning of Oct. 20. An obituary will appear later.

The Rev. J. O. Ronsberg, formerly pastor at Lisbon, N. Dak., preached farewell sermons to the churches of his parish during the latter part of September, and he and Mrs. Ronsberg have now moved to Fargo, N. Dak. Before leaving Lisbon, Pastor and Mrs. Ronsberg were honored at a number of farewell gatherings and were presented with a purse of money. Trinity congregation of the parish also voted to pay up the balance of Pastor Ronsberg's pension premium. Pastor Ronsberg has served calls at Conrad, Mont.; Borup, Minn.; Perley, Minn.; Oakes, N. Dak.; Cogswell, N. Dak.; and Lisbon. He has served continuously since his ordination in 1913, missing only two Sundays in that time because of illness. He will now be affiliated with Concordia College in Moorhead.

DISTRICTS

Eastern

Cashton, Wis. On Sunday, Sept. 13, a public address system was dedicated in services at the Portland Lutheran Church, N. R. Hjermstad, pastor. It was given in memory of the late Mr. and Mrs. Martin Erickson, Sparta, Wis., by their children, one of whom is the wife of the Rev. R. T. Jothen, Beldenville, Wis. Mrs. Erickson died in 1937, Mr. Erickson in 1953.

Rosholt, Wis. On Oct. 4 Alban Lutheran Church, W. L. Anderson, pastor, celebrated its 75th anniversary. Speakers for the occasion were the Rev. Harald Farseth, Washburn, Wis., a son of the late Pastor O. C. Farseth, who served the congregation from 1904-1910; and the Rev. George Anderson, Groton, S. Dak., a son of the congregation. Others present included members of the Eidahl family, descendants of the Rev. K. O. Eidahl, who served the congregation from 1883-1904; the Rev. and Mrs. G. A. Peterson, he having served Alban church from 1920-1923; and Mrs. Anna Farseth Lien. About 160 past confirmands were also present.

Osseo, Wis. The Osseo Evangelical Lutheran Church observed its 60th anniversary Sept. 30-Oct. 4, with pastors R. P. Haakenson and Herbert Larson as speakers. The congregation has a membership of 200 families. been served by the following T. H. Himle, O. H. Elstad, J. C mervik, and O. C. Aune, the pastor.

Rocky Mountain

Joplin, Mont. Beginning in S ber of this year St. Olaf Lu Church in rural Joplin became of the Chester-Joplin parish Havre Circuit, being added to Immanuel, and Our Savior's ch New churches were dedicated manuel and Our Savior's co tions early in the spring. Th C. H. Jacobson is pastor of the with Mr. Harold Bailey serv student intern. On Oct. 7 mem the congregations presented Pas Mrs. Jacobson with a new ca token of appreciation for the they are doing.

South Central

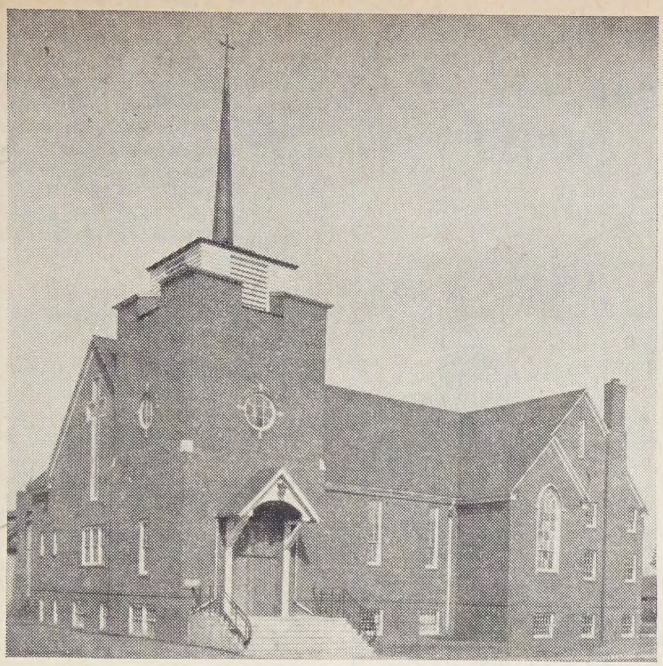
Miller, Iowa. Ellington Church, Arnold Edwards, past brated its 75th anniversary on S ber 13. This congregation has ceived new stained glass windo their church which will be i in the near future.

Story City, Iowa. An addi being built to the Story City Home to be used as an inf This modern, one-story buildi care for 16 more old people. Ivar Havneros of Story City h appointed chaplain of the hom

CIRCUIT-SPONSORED PARISH DEDICATES NEW CHURCH

The accompanying picture gives an exterior view of the new church erected by th year old congregation at Chatfield, Minn. This church was made possible sponsorships on the part of other Fillmore Circuit parishes. Exclusive of furnish church cost $45,000; it seats 250. The interior is done in fir, the furnishings natural red oak. The new fane was dedicated Sept. 6 by Dr. E. C. Reinertson, of the Southern Minnesota District. Greetings were brought by the Rev. Mart of Adams, Minn., who was the congregation's first pastor. The present pasto parish, which includes rural Root Prairie Church, is the Rev. Wm. K. Benbow.

NEW CHURCH AT LADYSMITH, WISCONSIN



l herewith is the new church edifice of Hope Church, Ladysmith, Wis., dedicated ing by District President Anderson. The church is built of red brick, seats about d has a separate section for Sunday school classes and group gatherings. On Sept. 27, the congregation celebrated its fiftieth anniversary. Among the speakers vo former pastors of the parish: John M. Ritland and J. Milton Grimsrud, and son of the congregation, the Rev. Clarence Hanson. The present pastor of the th church is the Rev. Erling A. Hansen.

ARY

Mrs. E. T. Lundy

E. T. Lundy, wife of the Rev. Lundy, died at her home in Mt. , S. Dak., on Oct. 4, 1953, after ering illness. Funeral services eld on Oct. 8, with the Rev. H. officiating. Among the speak- re Dr. L. A. Pierson, the Rev. Knudson, the Rev. Eldon Lyso, e Rev. G. Helgerson. The Rev. aulsrud spoke on behalf of the

Theodora Bowers, daughter of Bowers and Gertrude Farness , was born at DeForest, Wis., 4, 1886. On June 26, 1912, she rried to the Rev. E. T. Lundy, Iowa. Pastor Lundy served par- the following places: Eureka, ; Corning, Iowa; Armstrong, and the Mt. Vernon parish. ng her are her husband, one vo brothers, a sister, and other s.

was a devoted Christian, a lov- ther, and a dear friend to all rned to know her.

ANNOUNCEMENTS

ted to buy: Used choir robes l condition. Write Our Savior's Aid, Bloomer, Wis.

Fillmore Circuit WMF Workers' Conference will be held on Tues., Nov. 3, in the new Home Mission church at Chatfield, Minn., W. K. Benbow, pastor.

Oakes Circuit LDR will meet Nov. 1 at 2:00 at the DeLamere Lutheran Church, DeLamere, N. Dak. Speaker: Miss Aagoth Fosmark.

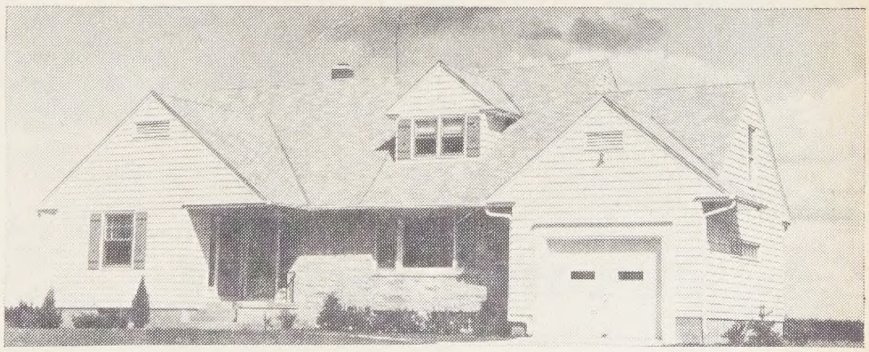
For sale: Kimball pneumatic-action 7 rank pipe organ. If interested, contact the Board of Trustees, Loren Schendel, chairman, Vinje Lutheran Church, Willmar, Minn.

For sale: Fifty-two red junior choir cassock type gowns, with white surplices. Gowns could not be matched and therefore were replaced. Excellent condition. Very reasonable. Contact Mrs. H. B. Kildahl, Jr., Box 293, Willmar, Minn.

CHANGE OF ADDRESS FOR PASTORS

Victor C. A. Ovrebo, Bagley, Minn.
F. E. Olderr, Maddock, N. Dak.
Henry Peterson, 7952 Burnham Ave., Chicago 17, Ill.
J. A. Hjelmeseth, Presho, S. Dak.
Bennett Opdahl, Westbrook, Minn.
S. G. Knudson, Harlem, Mont.
Clair Jennings, Lisbon, Ill.
Harold L. Norheim, Cylinder, Iowa.
Allan C. Erickson, Poplar, Mont.
Thos. A. Knudson, 1006 3rd St. W., Grandview, Wash.
H. J. Hansen, Velva, N. Dak.
Gordon A. Selbo, 582 Minto St., Winnipeg, Man., Can.
Chap. Thomas L. H. Collin, USS Dionysus (AR 21), c/o Fleet Post Office, New York, N. Y. Home: Glen St., RFD 2, Portsmouth, R. I.
Chap. Ray Farness, Chaplain's Office, U. S. Naval Air Station, San Diego 35, Calif. Home: 3211 Afton Rd., San Diego 11, Calif.
S. A. Stenseth, 1606 S. Duluth Ave., Sioux Falls, S. Dak.
Laurel O. Johnson, Ft. Dauphin, Madagascar.
N. H. Wangen, Parkland, Wash.

NEW PARSONAGE FOR RED OAK GROVE CONGREGATION



Dedication services were held October 4 for the new parsonage of the Red Oak Grove Lutheran Church, near Austin, Minn. The Rev. Alf Romstad, former pastor of the congregation and now pastor at Viroqua, Wis., preached the dedicatory sermon. Official dedication rites were conducted by the Rev. N. A. Berntson, Dodge Center, Minn., president of the Austin Circuit. Also participating was the Rev. Carroll Satre, pastor of First Lutheran Church, Blooming Prairie, Minn., and the Rev. Neal Johnson, present pastor of the church. The new parsonage is an eight-room structure, built at a cost of approximately $28,000, which cost also includes expenditures for additional land, sidewalks and driveway, and landscaping.

Send your gifts for the needy abroad to your nearest LWR depot, or to

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JUL I VESTERHEIMEN - 1953

EDITED BY HERMAN E. JØRGENSEN

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Half-section farm, highly improved in Cass Co., North Dakota. Moder and modern dairy barn. Other impro are tops. Good grove. On good gra Must be seen to be appreciated.

80-acre river farm with good and modern 3 bedroom house. Close ment. Lutheran community. Cass Co Dakota.

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For sale—160 acres in Wadena C nesota. Fair buildings, REA, good roa cream and school routes. 40 acres in lots of wild hay and pasture. Write ther information.

Businesses

For sale—grocery store and crean station in Red River Valley town; als room modern home; gross annual t about $43,000; large territory. Solid community. Reason for selling, ha interests.

Dept. store for sale in southern M town. Large soy bean markets; larg school, churches, low taxes. Ill healt for selling. Unusual opportunity for a merchant. Stock at inventory, bldg. tures on lease at fair rental. Investig vited.

For sale—Dental practice in south nesota town. Good location, nea equipment, old established practice w patient file.

Well-equipped, established beauty sale in western Wisconsin. Reaso owner wishes to retire. Terms ca ranged.

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Restaurant for rent. Seats over junction of two highways and alm to new Lutheran church in north Iowa. Will sell inventory at very lo

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Expectant couple with one chil four-room lower apartment or hous furnished on or before November be attending the Seminary next year.

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Licensed cheesemaker would like ate plant on pound basis. 15 years ex Married. Can furnish references if

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,000 per year net, with $5,750 in-
? Most beautiful barber shop. Guar-
stablished side line in large south-
nnesota city. Can be handled alone.
wner will stay six months to acquaint.
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Loving Remembrance

Memorial Wreaths—ELC

heard a voice from heaven saying, lessed are the dead who die in the m henceforth: yea, saith the Spirit, y may rest from their labors; for their llow with them. Revelation 14:13.

ing remembrance of dear ones de- the following gifts for the further- the Kingdom of God have been

n August 17 through August 21, 1953

Mrs. Marie, Frederic Wis, $3.
Dan, Waterville, Ia., $1.
Mrs. Laura, Pierpont, So. Dak., $19.55
Mrs. H., Hillsboro, No. Dak., $10.75
Carol Christine, Ames, Ia., $2.
der, Park, Baker, Mont., $3.
Mrs. Amanda, Opheim, Mont., $3.
Ole, Spring, Valley, Wis., $4.
ohn, Kindred, No. Dak. $1.
John M., Carlos, Minn., $5.
Ole, Larson, Mrs. Henry, Wadena, $10.
Ole O., Hanska, Minn. $10.
n, Mrs., Euclid, Minn., $5.
Mrs. James, Ellendale, Minn., $12.
ulia, Larimore, No. Dak., $5.
T., Minot, No. Dak., $13.
arriet, Hawkins, Wis., $3.
la, Sinai, So. Dak., $8.
G. P., Wellsburg, No. Dak., $2.
Dr. E. D., Garretson, So. Dak., $2.
rs. John, Everett, Wash., $25.
ul, Erskine, Minn., $30.25
Peter, Whitehall, Wis., $25.
Anton, Lake Mills, Ia., $8.
bert, Ames, Ia., $8.
hn, Belgrade, Minn., $25.
rs. Olaf, Clarkfield, Minn., $3.

Opsahl, Ole H., Ellendale, Minn., $1.
Palmer, Walter, Minnewaukan, No. Dak., $2.50.
Peterson, Herman F., Bird Island, Minn., $10.
Peterson, Nellie, Walcott, No. Dak. $4.
Reisland, Mrs. Ralph, Wessington Springs, So. Dak. $5.
Sampson, L. J., Radcliffe, Ia., $1.
Selland, Mrs. Gust, Fergus Falls, Minn., $26.
Selvik, Mrs. M. G., Euclid, Minn., $5.
Skiple, Olai E., Erskine, Minn., $9.
Steinmueller, Lawrence, St. Paul, Minn., $30.
Torkelson, Mrs. A. M. Euclid, Minn. $10.
Traffry, Fern, Pierpont, So. Dak., $15.50.
Winge, Clarence, Dawson, Minn., $4.
Yahnke, Mrs. Ernest, Jackson, Minn., $5.

From August 24 through August 28, 1953

Anderson, Anton, Delavan, Minn., $5.
Anderson, Gerald, Wautoma, Wis., $5.
Anderson, Oscar, C. Granite Falls, Minn., 1.
Arndtson, Loren, Lamberton, Minn., $142.
Arntzen, Andrew, Dexter, Minn. $10.
Ask, Anton L., St. Ansgard, Ia., $164.25.
Aubol, Mrs. Ed., Thief River Falls, Minn., $1.
Bagne, Arthur L., Glenwood, Minn., $105.
Baird, Mrs. Alphyde, Tacoma, Wash., $69.
Bakke, Elling, Zumbrota, Minn., $6.50.
Barnard, Mrs. Emma, Minnewaukan, No. Dak., $12.
Benner, Elwyn E., Boyceville, Wis., $6.
Birkedal, Mrs. Gus, Shabbons, Ill., $5.
Bjorgan, Clara, Sioux Falls, So. Dak., $98.
Brosnick, Mr. and Mrs. H. P. Glenwood, Minn., $5.
Calder, Mrs. H. J., Chippewa, Falls, Wis., $5.
Carlson, Annie Olena, Leland, Ia., $2.
Carlson, E. F., Minneapolis, Minn., $10.
Carlson, Mrs. Inga, Stanley, No. Dak., $3.
Christianson, Irving, O., Scarville, Ia., $15.
Dahl, Ernest, Maker, Mrs. Sena, Viroqua, Wis., $7.50.
Dullum, John, Mahnomen, Minn., $3.
Eitland, Bonnie, Viroqua, Wis., $5.
Ellingson, Gloria, Forestburg, So. Dak., $8.
Enemark, Mrs. Max, Lamberton, Minn., $5.
Erickson, Carl Alfred, Minneapolis, Minn., $2.
Erickson, Conrad, DeKalb, Ill., $3.
Erickson, Herman, Cashton, Wis., $8.
Erlandson, Mrs. Caroline M., Glenwood, Minn., $11.
Fagderud, Mrs. Ellen Anna, Hannaford, No. Dak., $28.
Gronhove, K. J., Nekoma, No. Dak., $22.
Hanson, Mr., Puyallup, Wash., $60.
Hanson, J. A. Lime Grove, Ia., $25.
Hanson, Mrs. Henry, Buxton, No. Dak., $8.
Harland, Mrs. Henry, Nome, No. Dak., $5.
Hinkley, Mrs., Flandreau, So. Dak., $5.
Hoff, Henry, Grenora, No. Dak., $12.
Hoff, Hilmar, Coon Valley, Wis., $1.
Holien, Ervin, Thompson, No. Dak.,$2.
Holm, Julius, Hendrum, Minn., $44.
Holtan, Louise, Glenwood, Minn. $25.
Houg, Kittle S., St. Ansgar, Ia., $18.
Irgens, Mrs. Maxine, Glenwood, Minn., $14.
Jacobson, Jacob, Benson, Minn., $41.
Johnson, James, Newcastle, Nebr., $26.
Johnson, Mrs. Otto, Browns Valley, Minn., $10.
Jones, Earl, Viroqua, Wis., $9.
Jones, Stella, Morris, Ill., $3.50.
Kleven, Sivert J., Dawson, Minn., $83.
Knutson, Melvin, Naicam, Sask. $14.
Larson, Ed, Meckling, So. Dak. $6.
Lee, Carrie, St. Ansgar, Ia., $25.
Lindholm, Mrs. Clara, Epping, No. Dak., $1.
Lindseim, Mrs. Marit, Poulsbo, Wash., $20.
Lund, Lud C., Rake, Ia., $58.
Lunsetter, Mrs. H. A., Gatzke, Minn., $19.
Lykken, Engebret, Walcott, No. Dak., $9.
Martinson, Chas. Newcastle, Nebr., $9.
Mathison, Larry, Woodville, Wis., $62.
Mathre, Mrs. William, Morris, Ill. $1.
May, E. B., Delavan, Minn. $2.
Miller, Ray, Morris, Ill., $5.
Moen, Anton, Osseo, Wis., $10.
Nelson, Mrs. Emma, Shevlin, Minn., $2.
Nelson, Mrs. Hans, S., Battle Lake, Minn., $10.
Nelson, Nels P., Rice Lake, Wis., $1.
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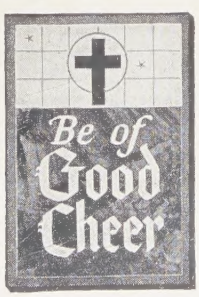

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